
DECLARATION OF SENTIMENT.

The undersigned, citizens of the State of Ohio, having assembled in convention for the purpose of organizing a State Anti-Slavery Society, avail themselves of the opportunity thus afforded, to make an exposition of their sentiments upon the subject of slavery, and the means which they deem necessary for its removal.

1st. We believe slavery to be a sin—always, every where, and only, sin—sin, in itself, apart from its occasional rigors incidental to its administration, and from all those perils, liabilities and positive inflictions, to which its victims are continually exposed—sin, in the nature of the act which creates it, and in the elements which constitute it—sin, because it converts persons into things, makes men property, God's image merchandise; because it forbids men to use themselves for the advancement of their own well-being, and turns them into mere instruments, to be used by others, solely for the benefit of the users; because it constitutes one man the owner of the body, soul and spirit of other men—gives him power and permission to make his own pecuniary profit the great end of their being, thus striking them out of existence as beings possessing rights and susceptibilities of happiness, and forcing them to exist merely as appendages to his own existence. In other words, because slavery holds and uses men, as mere means for the accomplishment of ends, of which ends their own interests are not a part—thus annihilating the sacred and eternal distinction between a person and a thing—a distinction proclaimed an axiom by all human consciousness—a distinction created by God, crowned with glory and honor in the attributes of intelligence, morality, accountability and immortal existence, and commended to the homage of universal mind by the concurrent testimony of nature, conscience, providence and revelation, by the blood of atonement and the sanctions of eternity. This distinction, authenticated by the seal of Deity, and in its own nature effaceless and immutable, slavery contemns, disannuls, and tramples under foot. This is its fundamental element—its vital, constituent principle—that which makes it a sin in itself, under whatever modification existing. All the incidental effects of the system flow spontaneously from this fountain head. The constant exposure of slaves to outrage, and the actual inflictions which they experience in innumerable forms, all result legitimately from this principle assumed in the theory, and embodied in the practice of slaveholding. What is that but a sin, which sinks to the level of brutes, beings ranked and registered by God a little lower than the angels—wrests from their rightful owners the legacies which their maker has bequeathed them—inalienable birthright endowments exchanged for no equivalent, unsundered by volition and unforsaken by crime—breaks open the sanctuary of human rights, and makes its sacred things common plunder—driving to the shambles Jehovah's image, herded with four-footed beasts and creeping things, and bartering for vile dust the purchase of a Redeemer's blood, and the living members of his body?—What is that but a sin, which derides the sanctity with which God has invested domestic relations—annihilates marriage—makes void parental authority—nullifies filial obligation—invites the violation of chastity, by denying it legal protection, thus bidding god-speed to lust as it riots at noon-day, glorying in the immunities of law?—What is that but a sin, which stamps as crime obedience to the command, "Search the scriptures"—repeals the law of love—abrogates the golden rule—exacts labor without recompense—authorizes the forcible sunderings of kindred, and cuts off forever from the pursuit of happiness? What is that but a sin, which embargoes the acquisition of knowledge by the terror of penalties—eclipse intellect—stifles the native instincts of the heart—precipitates in death damps the upward aspirations of the spirit—startles its victims with present perils—peoples the future with apprehended horrors—palsies the moral sense, whelms hope in despair, and kills the soul?

2d. The influences of slavery upon slaveholders and the slave States are, an abiding sense of insecurity and dread—the press covering under a censorship—freedom of speech struck dumb by proscription—a standing army of patrols to awe down insurrection—the mechanic arts and all vigorous enterprise crushed under an incubus—a thriftless agriculture smiting the land with barrenness and decay—industry held up to scorn—idleness a badge of dignity—profligacy no barrier to favor—lust emboldened by impunity—concubinage encouraged by premium, the high price of the mixed race operating as a bounty upon amalgamation—prodigality in lavishing upon the rich the plundered earnings of the poor, accounted high-souled generosity—revenge regarded as the refinement of honor—aristocracy entitled republicanism, and despotism chivalry—sympathy deadened by scenes of cruelty rendered familiar—female amableness transformed into fury by habits of despotic sway—conscience smothered by its own unheeded monitors—manhood effeminized by loose-reigned indulgence, and a pervading degeneracy of morals and manners, resulting from a state of society where power has no restraint, and the weak have none to succor.

3d. Slavery has framed and incorporated into the very structure of society, a system of antagonistic relations, fomenting jealousies between different sections, distracting our public councils with the conflict of warring interests, weakening our national energies, and imminently jeopardizing our national existence. It has desecrated our federal city, smitten with its leprosy our national temple, turned its sacred courts into human shambles, and provided seats for them that sell men. It is at war with the genius of our government, and divides it against itself. It scoffs at our national Declaration, brands us with hypocrisy before the nations, paralyzes the power of our free institutions at home, makes them a hissing and a by-word abroad, and shouts our shame in the ears of the world.

4th. What are the blessings that slavery has conferred upon THE CHURCH, in return for its christian baptism and its hearty welcome to the communion of the saints? It revokes the command of her Lord—Go ye into all the world, and preach the gospel to every creature. It builds anew, and sanctifies, the heathen barrier of caste, and while her prayers and her aims traverse oceans to find heathen in the ends of the earth, it shuts up her bowels against the heathen at her own door, and of her own creation; and, as if to make the church the derision of scoffers, it grants her special indulgence to make heathen at home for her own benefit, provided, by way of penance, she contributes a tithe of the profit for the conversion of heathen abroad. It makes her sacrifice a vain oblation, her Redeemer the minister of sin, terrible things in righteousness the answer to her prayers, and canopies the heavens above her with portents of coming judgments, which now for a long time linger not. It accounts her shepherds blameless as they traffic in the laubs of the flock, while round about Zion lamentation and wailing mingle with her songs, the daughters of Jerusalem weeping for their children, and refusing to be comforted because they are not.

5th. This is SLAVERY—slavery as it exists today, sheltered under the wings of our national eagle, republican law its protector, republican equality its advocate, republican morality its patron, freemen its body guard, the church its city of refuge, and the sanctuary of God and the very horns of the altar its inviolable asylum!

Against this whole system, in itself and in its appendages, in its intrinsic principles and in its external relations, we do with one accord, in the name of humanity and eternal right, record our utter detestation, and enter our solemn protest. Slavery being sin, we maintain that it is the duty of all who perpetrate it immediately to cease; in other words, that immediate emancipation is the sacred right of the slaves, and the imperative duty of their masters.

By immediate emancipation, we do not mean that the slaves shall be deprived of employment, and turned loose to roam as vagabonds. We do not mean that they shall immediately be put in possession of all political privileges, any more than foreigners before naturalization, or native citizens not qualified to vote; nor that they shall be expelled from their native country as the price and condition of their freedom. But we do mean that, instead of being under the unlimited control of a few irresponsible masters, they shall receive the protection of law; that they shall be employed as free laborers, fairly compensated and protected in their earnings; that they shall have secured to them the right to obtain secular and religious knowledge, and to worship God according to his word.

We maintain that the slaves belong to themselves; that they have a right to their own bodies and minds, and to their own earnings; that husbands have a right to their wives, and wives to their husbands; that parents have a right to their children, and children to their parents; and that he who plunders them of these rights commits high-handed robbery, and is sacredly bound at once and utterly to cease.

We maintain that every master ought immediately to stop buying and selling men, women and children—immediately to stop holding and using them as property—immediately to stop robbing them of inalienable rights which they have never forfeited. In a word, we say to the master, it is your duty to emancipate your slave immediately, that is, to stop taking away from the slave those things which belong to him, and to leave him unmolested in the possession of his body and soul, his earnings, his wife and his children, as you are in the possession of your body and soul, your earnings, your wife and children.

PLAN OF OPERATION.

We shall seek to effect the destruction of slavery, not by exciting discontent in the minds of the slaves, not by instigating outrage, not by the physical force of the free States, not by the interference of Congress with State rights; but we shall seek to effect its overthrow by ceaseless proclamation of the truth upon the whole subject—by urging upon slaveholders, and the entire community, the flagrant enormity of slavery as a sin against God and man—by demonstrating the safety of immediate emancipation to the persons and property of the masters, to the interests of the slave and the welfare of community—from the laws of mind, the history of emancipation, and the indissoluble connection between duty and safety—by presenting facts, arguments, and the results of experiment, establishing the superiority of free over slave labor, and the pecuniary advantages of emancipation to the master—by correcting the public sentiment of the free States, which now sustains and sanctions the system—by concentrating its rectified power upon the conscience of the slaveholder—by promoting the observance of the monthly concert of prayer for the abolition of slavery throughout the world, that by a union of faith and works, we may bring our tithes into the store-house, and prove therewith the 'God of the oppressed.'

We propose for our system of measures, to organize anti-slavery societies throughout the State, employ agents, circulate tracts and periodicals embodying our sentiments, invoke the aid of the pulpit, wield the power of the press, and implore the church to purge herself from the sin of slavery, disowning all fellowship with 'the unfruitful work of darkness,' and 'hating the garment spotted with the flesh.' We shall practically testify against slavery, by giving a uniform preference to the products of free labor. We shall absolve ourselves from the political responsibility of national slaveholding, by petitioning Congress to abolish slavery and the slave trade wherever it exercises constitutional jurisdiction. We shall earnestly seek the emancipation of our free colored citizens from the bondage of oppressive laws, and the tyranny of a relentless public sentiment, and extend to them our hearty encouragement, and aid in the improvement of their condition and the elevation of their character. In the employment of these means, and in the prosecution of these measures, while we seek sedulously to 'observe and do' the command, 'Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him.' We trust ever to demonstrate in our intercourse with those of opposite views, that we are no less mindful of those other precepts, equally imperative, 'Be gentle unto all men,' 'Be courteous.'

With jealousy for the honor of God; with bows of compassion for the perishing; with shame and confusion of face for the participation of the church in the accursed thing; with bitterness of soul for our sin in no more remembering those in bonds as bound with them; with pity and prayer for those who hold them in bondage; we utter, in the ear of every oppressor, our loud remonstrance and solemn warning, with strong beseechings and many tears, that he will 'undo the heavy burden, and break the yoke, and let the oppressed go free.'

For success in this sacred enterprise, we cease from man, and look to God alone. In him is everlasting strength—with him the residue of the spirit and piteous redemption. His word has gone out of his mouth—'For the oppression of the poor, and for the sighing of the needy, now will I arise, saith the Lord. I will set him in safety from him that puffeth at him.' His wisdom is our guide, his power our defence, his truth our weapon, his spirit our comforter, his promise the anchor of our souls, his approval our exceeding great reward, and his blessing upon our past labors a sure presage of the glory to be reaped in the triumphs of a redemption which already draweth nigh. Solemnly consecrated to the cause of EMANCIPATION, IMMEDIATE, TOTAL AND UNIVERSAL, we subscribe our names to this Declaration. The principles which it embodies we will by the grace of God, forever cherish and fearlessly avow, come life or death. We may perish, but they shall endure.

With the power of the press, and implore the church to purge herself from the sin of slavery, disowning all fellowship with 'the unfruitful work of darkness,' and 'hating the garment spotted with the flesh.' We shall practically testify against slavery, by giving a uniform preference to the products of free labor. We shall absolve ourselves from the political responsibility of national slaveholding, by petitioning Congress to abolish slavery and the slave trade wherever it exercises constitutional jurisdiction. We shall earnestly seek the emancipation of our free colored citizens from the bondage of oppressive laws, and the tyranny of a relentless public sentiment, and extend to them our hearty encouragement, and aid in the improvement of their condition and the elevation of their character. In the employment of these means, and in the prosecution of these measures, while we seek sedulously to 'observe and do' the command, 'Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him.' We trust ever to demonstrate in our intercourse with those of opposite views, that we are no less mindful of those other precepts, equally imperative, 'Be gentle unto all men,' 'Be courteous.'

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SIGNED,
Robert Stewart, Eliza Wright, William Keys, Levi Whipple, Nathan Galbraith, William Dickey, William Donaldson, George Whipple, Alan Coe, Joseph G. Wilson, Albert A. Guthrie, John Melendy, Jonathan M. Tracy, Augustus Wattle, James H. Dickey, Benjamin Fenn, James Stewart, Lock Wheaton, William Wylie, Stephen R. Riggs, L. H. Parker, William A. Ustick, Joseph Linnell, John Monteith, Thomas H. Barr, E. N. Bartlett, Ansel Bridgman, Timothy B. Hudson, William S. Rogers, William Sloane, A. F. Merriam, Daniel Warner, Albert G. Allen, Matthew Gillespie, Benjamin Bassed, John Hunt, Milton B. Cushing, Hugh S. Fullerton, Hugh Ghormley, William W. Banerist, Philo Wright, Uriah T. Chamberlain, James T. Claypoole, Joseph A. Dugdale, Henry B. Stanton, James Hamilton, Eliphahel Austin, Tim. Hudson, Asahel Kilbourne, James Johnson, Theodore D. Wild, Abraham Pettijohn, John B. Mahan, Robert Van Horn, Samuel Smith, H. Wilson, James Dunlap, Huntington Lyman, Samuel Crothers, Samuel H. Ward, Henry Cowles, William Gage, John Jamison, Martin L. Fitch, John Rankin, John T. Pierce, Harmon Kingsbury, David S. Hollister, James R. Nelson, James Loughhead, William Lewis, Greenbury Keen, Henry C. Howells, Thomas Trevisse, James C. Brown, Asahel Case, James B. Finley, Charles Alcott, Hugh Stevenson, Joseph Sheppard, James Wallace, Samuel Smith, Joseph S. Gillespie, George Clark, Jacob Coon, Robert Ruthertford, Luke De Witt, George Brown, Benjamin Folts, Sereno W. Streeter, Chiles T. Blakelee, William H. Rogers, William Beardsley, William Whitney, James A. Thome, Gamaliel C. Bennan, Abraham Baer, Jr., William S. Roberts, William T. Allen, Isaac Whitehead, James Dunlap, John S. Lewis, Stephen H. Guthrie, William Holyoke, Robert Fashon Rogers, Alpheus Cowles, Horace Bushnell, Horace Nye, William Poe, David Wallace, Thomas Rogers, George Helmich, Joseph Bailey, C. H. Bidwell, Ralph M. Walker, John Wallace.

[From a highly respectable Southern Lady.]
PHILADELPHIA, 4th mo., 15th, 1835.

RESPECTED FRIEND:

Having been renewedly brought into deep and solemn exercise of mind during this winter, on the subject of slavery, for some time previous to my visit to Philadelphia, I was often led to query, 'Lord, what wilt thou have me to do?' when it appeared to me if I could obtain an authentic account of the Charleston Work-House or Sugar House, as it is most commonly called, perhaps it would be the best way of exposing the cruelty practised on slaves in that city, without the painful necessity of giving names. The rent paid for the building, and the number of poor sufferers constantly confined there, being sufficient evidence that Northerners make a great mistake, when they suppose house negroes are not cruelly treated. Last evening, I received a letter from Charleston from which the following particulars are extracted;

'The rent paid by the keeper of the Work House, or Sugar House, is \$1400 per annum. The actual number of persons received and discharged in a year cannot be learned, but from the best information obtained, the number kept there varies from 30 or 40 to 160 or even 200. Their food consists of corn meal boiled, or what is called hominy only: of this they have enough to supply the actual demands of hunger, but not as much as most would eat, if more were allowed. Their punishment is generally one of three kinds, viz: Solitary Confinement, Whipping, or Working the Tread Mill. The instruments for whipping are either a common Cowhide whip or the Paddle: this is an instrument about two feet in length, as thick as a board, or about an inch, except at the wide end it is hewn down to not more than half the thickness of the handle: being made of oak or some other similar wood, it is very heavy, and, in general, more dreaded than the whip. The wide part of this is about 3 inches wide, and 6 inches length. The mode of whipping is this: the person is first tied to two strong rings fixed in a piece of timber on the floor, by taking a turn round each ankle, so that his feet are about two feet apart, when fastened to these rings. His hands are then fastened to a block, or rather two blocks, with double pulleys or rollers in each, so that a four-fold power is obtained by them: these like the blocks used on board of vessels for hoisting sails or other heavy bodies—by the aid of this poor sufferer is stretched very much and this is generally considered more painful than the whipping which follows—By being stretched in this manner the skin is made very tight so that it is cut or broken by every stroke whether the paddle or cowhide whip is used, and the blood flows. The number of stripes that may be inflicted on a slave depends wholly on his master or mistress when sent there by their order—should a negro be caught in the act of stealing, the loser of the stolen property has the same power as the master to judge of the number of stripes to be inflicted. In both these cases though the law has prescribed limits beyond which the master or accuser cannot go, yet the limits are so extensive that the law is merely a nominal thing, seldom, if ever being a restraint on even the most cruel. Any master or mistress may send a slave here for any fault, real or imaginary, and have them punished either by solitary confinement, whipping or the tread-mill, and no questions are asked as to whether he or she deserves it or not, thus making the power of the owner entirely absolute—the negro is stripped almost entirely naked, for the chastisement is always inflicted on the bare flesh, whether it be a man or woman. A corn grist mill is worked by the turning of the tread mill, which grinds all that is used for the establishment and much for the market. When they have enough to do, the blacks are kept on by turns, i. e. 4 or 5 and the same number off for each wheel, so that they are on but half the time. Sand is used when there is no corn to be ground. One hour's respite is allowed at breakfast and one at dinner.'

Thus with a heart sick within me I have copied the above statement, only making such alterations as seemed necessary to shield the individual who ventured to go to this dreadful place for the express purpose of obtaining the particulars here detailed. I believe he is the only man in Charleston who would have complied with my request to do so. I want to cover his head in the day of battle if it is necessary, but I care not who knows that I furnished the statement for I lived in this city from childhood, and have so often mourned over the cruelties practised there that I am willing to bear the obloquy, reproach or penalty that may be attached to such an exposure. I want northerners to know that here is the place where high-professors of the Religion of Jesus Christ send men, women and children of 12 years old to be punished—often for the most trifling faults, such as impudence provoked by their own unreasonable demands and provoking tempers. 'I testify that I do know.'—If thou shouldst wish to know how I wish it published, I would say extensively, and if possible, let a picture of the stretched suffering slave be drawn exactly according to the description here given. If thou choicest to conceal the name of the city thou mayest, but I have no objection to its being published. I do not wish my name attached, simply because I have never liked to see it in a newspaper on any account. In furnishing it, I have performed what I believe to be a duty—the rest I leave entirely with thee.

I have lately read the Appeal by D. L. Child, and Jay's Inquiry, with both of which I was much pleased and I do indeed rejoice our good and great cause has such advocates. May the Lord Almighty be with them and all who are engaged in this work to guide and to bless them is my daily prayer.

WESLEYAN UNIVERSITY.
NO. IV.

BROTHER GARRISON.—In my last I noticed the views of Dr. Fisk & Co. on the subject of Slavery, which they attempted to support by the 'doctrines and examples' of the Old Testament; and by the general spirit, and tenor of the gospel.

How ministers of the gospel could have the obtuse stupidity, or the bar-faced effrontery, to come out before an enlightened Christian public with what they call a 'Scripture Argument' in favor of Slavery, is to me a matter perfectly astounding! Just as soon should I expect to have heard them argue from the Bible, in favor of swearing, sabbath-breaking, murdering, or any other open violation of the law of God, as in favor of this heaven-provoking and soul-destroying domination. Well might a slaveholder say to a northern man who was attempting to justify slavery from scripture, 'I envy not the head nor the heart of the man, who can defend it on PRINCIPLE!' Who would thought that nine ministers could have been found in the land of the pilgrims, who would have stooped to the disgraceful business of publicly vilifying the Holy Word of God in this manner?

After a most sophisticated attempt to prove that the Old Testament, and the gospel, both sanction the existence and continuance of Slavery, the blackest of human crimes, the Dr. & Co. proceed to the second part of what they call their 'Scripture Argument' for Slavery!

They here proceed to examine the *Specific Texts* which they labor hard to force into the service of southern slaveholders, and through their 'critical canvassing,' these are made to authorize the wicked usurpation and tyranny of the masters, and to give a Divine sanction to the snapping of the whip-lash over the flayed backs of the oppressed and defenceless slaves.

To effect this God-dishonoring object, these learned Doctors, Professors, and Ministers have assumed, what they, nor none of the apologists for Slavery, have been able to prove: which is, that the Greek word *doxos* always means *slave*. If these gentlemen had known no better than to have given this as the ONLY proper rendering of this word; or at least, to have used it in a way which they must have known would deceive common readers respecting its true import, they might have deserved an apology for their exegesis; but as the case now stands, their disingenuous method of handling the Word of God, reflects but little credit on their heads, and far less on their hearts! They very well know, that the term applies indiscriminately to laborers, journeymen, apprentices, and to all voluntary servants who contract with their employers, for wages; how could they then, as men who have reputation to lose, descend to the sleight of practising upon the credulity of their readers, to lessen their prejudices against the sin of Slavery? I envy not these men their reward, for thus stretching their consciences to cover the iniquity of southern slaveholders.

In commenting on Col. iv. 1, they tell us that 'the word here and elsewhere, rendered *servants*, properly means *SLAVE*;' and to give the greater weight to their definition, they very unaccountably quote the remarks of Dr. Clarke on Roman i. 1—where he speaks of 'Paul a servant of Christ,' and represent him as saying, slavery among Christians is 'an enormity, and a crime, for which perdition has scarcely an adequate state of punishment,' as countenancing this very abomination. Is this method of making an author approve of what he condemns, 'forgery?' Will Dr. Fisk censure one of his brethren in the ministry, for quoting his words and giving him the proper credit, and then knowingly pervert the sentiments of an author to sanction his own uncanonized interpretation of the Word of God?

Dr. Clarke to be sure tells us, that the word *servant* in this text, means *slave*; but does he tell us that it 'properly means' nothing else? Does he tell us that Paul was a 'slave of Christ,' in the sense in which the colored man is the slave of a southern nabob? Was Paul kidnapped, fettered with flesh-galling iron, and irresistibly torn away from his kindred, and sold at private sale, or public auction? Did his master purchase, or bid him off in the market, by giving more dollars and cents for him, than any other would? And after he became the servant of Christ, was he compelled to obey by the cart-whip, the thumb-screw, or some other instrument of torture? If the Dr. & Co. will prove the affirmance of these to be true, I will allow that this text, and Dr. Clarke's note, have been fairly and properly used. And more, I will allow that Christ himself was a slaveholder; and that 'slaveholding in the hands of a Christian master,' was sanctioned not only by the apostles, but by the example of Jesus Christ.

But I have not yet done with the comment of the Dr. & Co. on the text in Colossians. Let me give the text, and their comment, that the readers may judge whether they do really apologize for Slavery.

'Masters give unto your servants (slaves) that which is just and equal, knowing that ye also have a master in heaven.'

This text proves to a demonstration, that in the primitive Christian Church at Colosse, under the Apostolic eye, and with the APOSTOLIC sanction, the relation of MASTER and SLAVE, was permitted to subsist. The slave is addressed as CONTINUING A SLAVE, the master as PERMANENTLY A MASTER; the former is exhorted to obedience, the latter to justice and equity in the exercise of his AUTHORITY. Who can assert in the face of this text, that no slave master is truly awakened, nor can be endured in a Christian Church?

Here you have MIDDLETON'S DIVINITY! Read it, Christian, and then decide whether you can patronize an institution, that is the fountain-spring of such sentiments as the above. Shall your sons be taught that the Bible—that the 'spirit and tenor of the gospel,' and that the primitive Church 'sanction the relation of master and slave'? Decide as one responsible to God for 'training them up in the way that they should go.' If these Doctors and Professors have given us the true meaning of this text, and slavery is, as they tell us, 'a right relation,' what a pity it is that the Scriptures were not translated more properly in the first place. But as the matter now stands, these literati should commence a new translation forthwith; for the Christian world up to the time of these NINE DIVINES! has been in thick and gross darkness on the subject of Slavery. If they should only favor the world with a new version of the Scriptures, they would probably give us something like the following, which would set the matter in plain light, that there would be no further difficulty in understanding it.

THE MIDDLETONS VERSION.

Math. xxvii. 23-25. Therefore is the kingdom of heaven likened unto a certain slaveholder, which would take account of his slaves. And when he had begun to reckon, one slave was brought unto him which owed him ten thousand talents; but forasmuch as this slave had not to pay, his owner commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The slave therefore fell down and worshipped him, saying, master, have patience with me, and I will pay thee all.

Col. iii. 22. Slaves obey in all things your owners according to the flesh.

Col. iv. 1. Masters, give unto your slaves that which is just and equal. NOTE.—The meaning is, give them their *fold*, that they may be able to work hard, or you may be owners, will lose by it.

1st Peter ii. 18. 19. Slaves be subject to your owners with all fear; not only to the good and gentle, but also to the froward; for this is thankworthy, if a man for conscience toward God, endure grief, suffering wrongfully. For what glory is it, if when ye are boxed or cuffed on the ear for your faults, ye take it patiently?

1st Tim. vi. 1, 2. Let as many slaves as are under the yoke, count their own owners worthy of all honor, that the name of God, and his doctrine be not blasphemed; and they that have believing owners, let them not despise them, because they are brethren, but rather do them service, because they are faithful and beloved partakers of the benefit.

When all the texts in the Bible have been brought under their critical canvassing, we shall expect something like the above 'specimen of' a new version, from the critical Divines at Middleton.

That such a translation expresses their sense of the Divine text, is too plainly stated in the 'COUNTER' to be successfully denied. Indeed they avow that the word '*servant*' in Col. iv. 1, and '*whereas*,' '*properly means slave*!' And for this cause, they have given their 'critical' emendation to the texts, which they have piled together as a 'Scripture Argument' for Slavery. The reader of the 'Counter' will see that they have taken special pains to add the word '*slave*' in parenthesis immediately after the word '*servant*,' so as to make all understand that our present translation is incorrect; and that the word *servant* never means *free laborer*; but always a *slave*, the 'rightful' PROPERTY of his master.

With the above 'specimen' of the 'critical' acumen of these nine Divines, the public will be prepared to judge of their exegetical skill, and of the purity of their theology. One of two things is absolutely certain; these men will receive the highest meed of praise the Church is capable of awarding, or they will be disgraced as the wilful perverters of the Word of God. If Christians, the devoted lovers of the Holy Bible, will but carefully examine the 'critical canvassing' and 'sifting of the Bible doctrines' which they have here given, with an intention that they should 'be passed upon the unscrutinizing reader' as a 'Scripture Argument' in favor of Slavery, they will at once perceive that between

these new translators, and 'the general spirit and tenor of the gospel,' there is a fair combat; and as such which comes off with the mastery?

They will therefore hold fast the precious gift of truth, and their loudest condemnation on the churchy now too late in the day for these Doctors and Professors to pass off their spurious divinity, as the pure and unadulterated word of God. The moral sense much sanctified intelligence, and too much conscientious unbending piety, to be dazzled with the lurid tapers on the banks of the old Connecticut. Thank Heaven the Christians of the present day are not hood-winked with ignorance, nor duped by schools; but every man, excepting the slave, has his Bible, and is allowed to read and understand it for himself. The Dr. & Co. must have been aware of this fact; but some way they lost sight of it, when they wrote their 'Scripture Argument' in favor of Slavery, or they never could have jeopardized their characters as Christian ministers, and as men of candor, in the reckless manner they have done in this barefaced apology for one of the blackest crimes that ever disgraced human nature. Surely philosophy must have been rocked to sleep by their vanity, or they could have never been persuaded to put their names to such a libel on the Word of God! But, alas, for them!—the deed is done! What is written, is written; and it will be handed down to posterity to disgrace the memory of its authors!

But there is one more text, which the Dr. & Co. tell us is the last, that was brought under the critical canvassing of the authors of the 'Appeal'; and as they have given us an additional 'specimen' of Biblical commentary, it may be well for me to give it a passing notice. I will furnish the text, and then let him say if there is not a fair combat between the text and commentary, and tell me 'which comes off with the mastery?'

1st Cor. vii. 20-23. Let every man abide in the same calling wherein he was called. Art thou called being a servant; care not for it: but if thou mayest be made free, use it rather. For he that is called in the Lord, being a servant, is the Lord's freeman; likewise also, he that is called, being free, is Christ's servant; ye are bought with a price, be not ye the servants of men.

Here follows their comment!

'This text seems mainly to enjoin and sanction the fitting continuance of their present social relations, the freeman was to remain free, and the Slave, unless emancipation should offer, was to remain a SLAVE.' 'We shall not amplify to show how conclusive this text may be for us.' 'It is not the relation of master and slave, a civil connection, and will not Christianity, merely upon its embracing it, dissolve that civil connection? If not, then Religion and Slavery can exist together!'

'The command to use his freedom if obtained, implies, no moral condemnation of his previous servitude.' 'Surely it cannot.' The justest governor that ever sent forth a criminal from his complex imprisonment, commands him to depart and use his freedom, but does not condemn his previous confinement. The vilest slave that ever knelt of his victim's fetters, bids him use his release, but condemns him not his former servitude.

Besides, there happens to be no command in the case; the obsolete article rather expressive of mere preferableness, shows it to be merely a matter of recommendation or advice.

That the Apostle does not here denounce slavery, is evident from the direction to the slave, to care not for it: nor can that phrase mean—let it not hinder your accepting salvation; since the Greek word *care*, (expressive of a counteracting of his mind upon his chains), proves that he simply forbids distraction.

Reader, have you carefully compared the text, and the commentary; if so, let me ask, what you think of it? Does St. Paul here 'enjoin and sanction the continuance of SLAVERY?' Does St. Paul teach that the slave must 'remain a slave,' unless emancipation should offer 'through the expiating and exterminating agency of some Colossian Society?' Does St. Paul who says, 'If thou mayest be made free, use it rather,' mean to sanction slavery, and 'simply forbid destruction,' and 'direct the slave to care not for it?' Does St. Paul who says, 'Be not ye the servants (SLAVES) of men,' 'enjoin and sanction the fitting continuance of Slavery; and 'recommend,' 'advise,' and 'direct' the slave to remain a slave, especially if 'emancipation should' not offer, to exile, banish, and exterminate them from their native country? Does St. Paul, the great apostle of the Gentiles, who stood on Mount Heli and proclaimed that God had 'made of one blood all nations of men,' approve of 'the relation' that requires 'the slave' to suffer an interminable bondage for the good of 'the master'?

What think you, Christian reader, of 'this specimen of Biblical commentary?' Is this 'critical canvassing' of the NINE DIVINES, a fortunate or an unfortunate critique on this passage of Holy Writ? Will the 'sifting of the Bible doctrines' be approved and sanctioned by St. Paul, as a true and faithful representation of his sentiments?

Were St. Paul to meet these NINE DIVINES in conference, would he not 'withstand them to the face'—denounce them as 'false apostles'—'pretences' (this specimen of critical exposition) on his writings, a slanderous and willful misrepresentation of his sentiments, and reject those scandalous imputations with as much convulsive violence, as he did when he shook off the venomous viper from his hand into the fire?

How must these men feel, when they are confronted with this holy apostle before the tribunal that will award justice in its decisions?

O ye perverters of the right way of the Lord, repent of this your wickedness, and bring forth fruits meet for repentance; and pray God, if perhaps the thoughts of your hearts may be forgiven you.

VERMONT.

Whereabout?

PHILADELPHIA, 5th mo. 9, 1835.

GARRISON & KNAPP.

My Dear Friends,—Permit me to assure you that I am encouraged and delighted with the wonderful progress which the good cause in which you are engaged is making in our goodly city. On the evening of the 7th inst. our estimable friend James G. Birney delivered an interesting address to a numerous and highly respectable audience, in the Musical Fund Hall, and last evening Henry B. Stanton and J. G. Bray delivered addresses at the Northern Exchange, which were also well attended; some converts were made, some prejudices removed, many objections were answered, and a spirit of inquiry was excited, which will result in conviction of the truth and righteousness of our cause.

The young men of this city and county have formed an Anti-Slavery Society, auxiliary to the American Anti-Slavery Society, and have elected delegates to attend the approaching Anniversary in New-York. I hope myself to be there, and I am looking with intense interest to the result of that meeting, hoping that a firm stand will then, and there be taken, against all participation with 'the unfruitful works of darkness.'

We have been discussing the question, whether it be consistent with moral recti-

BOSTON.

SATURDAY, MAY 16, 1835.

NEW-YORK, Saturday, May 9, 1835.

MY DEAR PARTNER:

I arrived in this city at an early hour this morning—had a very quiet and favorable passage, and found in the boat quite a number of abolition brethren from the east, delegates to the annual meeting. No opposition ventured to peep or mutter. I have just seen Mr. Lyman, a delegate from Ohio, one of the noble band of students who left Lane Seminary for conscience' sake. He attended the State Anti-Slavery Convention which was recently held in Zanesville, and brings with him its spirited proceedings in manuscript, to be published in pamphlet form in this city. I have barely time to copy the Declaration of Sentiment which was adopted by the Convention, and hope you will not fail to insert it in the next number of the Liberator. It is an uncommonly powerful production—its standard is as high as heaven, and its spirit full of holy resolution and uncompromising integrity. Mr. Birney and Mr. Stanton have just been addressing the Philadelphians, and are expected here this evening. Of course, Mr. B. will be the observed of all observers. I trust we shall succeed in getting him to attend our New-England Convention. Our dear brethren Thompson and Phelps are also expected this evening from Albany. It is reported that their lectures have been very successful in that section. I shall try to send you something further for your next number.

In great haste, yours truly,

WM. LLOYD GARRISON.

We have not received from the editor, or any one of our numerous friends who attended the Anniversary Meeting in New-York, a single item of the doings of the meeting. We are reluctantly compelled, therefore, to put the paper to press without any other information relative thereto, than may be obtained from the following Report taken from the *New-York Commercial Advertiser*.

SECOND ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY.

Yesterday, the American Anti-Slavery Society held their Second Annual Meeting, in the Third Free Church, Thompson-street. Shortly after 10 o'clock in the morning, the chair was taken by Mr. Arthur Tappan. The audience was very numerous.

After a prayer had been offered up, the Report for the past year was read by Mr. Wright. It dwelt, at considerable length, on the misunderstanding that recently existed between the Faculty of Lane Seminary, (Ohio), and the students of that establishment, relative to the Anti-Slavery Society. The young men were not guilty of doing wrong, but of doing right too soon; they charged against them, that they defended their principles in an injudicious manner. The Auxiliary Societies in the U. States, had increased from 50 to about 200. It was stated, in glowing terms, that wherever unconditional liberty had been granted to the slaves in the British West Indies, as in Antigua and Bermuda, no disturbances had taken place.

The report warmly eulogized the conduct of Mr. Dickinson, of New-York, for his efforts in Congress during the last session, to abolish slavery in the District of Columbia. Under the direction of this Society, within the last year, had been published no less than 222,000 copies of different works to promote their object. The ladies were highly lauded for what they had done in furtherance of the views of this institution. It was only what were called the wisely prudent, but prejudiced, who saw danger in, and who were adverse to, the immediate emancipation of slaves in the South. Why, the unprejudiced mind of a child imbued with brotherly love, would be in favor of giving them their liberty—for they harbored not the unholy prejudice of caste. The committee, from the state of their funds, had the strongest inducements to go forward. Was there any chance of putting an end to slavery, but through a change of public opinion? If not, they called upon all men to join them.

If the Committee had failed in energy, and had lacked wisdom in their efforts, it was better that they should retire. In conclusion, they say they must look for the proper decision of this question to the whole people, and not to those who occupy high places and who may be politicians.

The adoption of the report was seconded and amended that it be printed under the direction of the Executive Committee.

J. G. Birney, Esq. of Kentucky, then rose and moved the following resolution—Resolved, That for the permanent safety of the Union, it is indispensable that the whole moral power of the slave states should be concentrated, and brought into action for the extermination of slavery amongst us.

He remarked upon the degraded condition of the slaves at the south, and said there was an inconsistency in the conduct of our Southern brethren, for they proclaimed in their solemn state papers, that all men by nature, were created equal—that they had rights, and were inalienable, &c.; and yet, nevertheless, they treated them like cattle. Supposing he (Mr. B.) asked his friend to reconcile the inconsistency, he would turn round and say it was a mere rhetorical flourish—a mere Fourth of July speech. Now was that enough to satisfy an honest mind? Was that Christian purity? Was it right? Why not, at once, use your power for the extermination of this people? The evil of slavery was not to be got rid of by physical power, but by moral power. Should it be said that it was impertinent to interfere with the slaveholding States—why, then, according to that course of argument, no one ought to begin. Admitting that they (the people of the North) were not at present slaveholders, did they not, by their conduct, encourage slaveholding?

Look to the pulpit! Did they not, he would ask—knowing that the South ought to be freed from the ban of slavery—oppose all discussion on the subject? (To be sure, honorable exceptions there were.) The Church was endeavoring to support the system of slavery amongst us. With regard to the free States in this country, had not their arguments and conduct been such as to act as food in order to sustain the slaveholders? Undoubtedly. What did our orators say, throughout the free States? Did they not say it was a delicate subject, and that the

South ought to be let alone? A delicate subject! Why, then, there was greater need for discussion. The free States, in another way, upheld the slavery of the South, and furnished the slaveholders with the very argument they wanted, by their own treatment of the colored people. What had N. York done? She had persecuted and trampled them down in the dust. In fact, their minds had been darkened, and then it was wondered why they did not display more proofs of a cultivated intellect. He could not but express his regret and surprise, that slavery was still continued in the District of Columbia. The South could not desire more would be done by New-York, than what she was doing to perpetuate slavery there. But he entertained a much stronger objection still, to the conduct displayed on the part of New-York. South Carolina believed that the Union would be rent asunder, if the northern states were to be constitutional. Was not discussion constitutional? And could it be fairly predicted, that that which was constitutional, would rend the Union? Was that a fair mode of reasoning? Would discussion and the press dissolve the Union? No—certainly not. Well, then, discussion was carried on in a free State for the purpose of saving the Union. The South had said, again and again, it was no time to discuss the question, and intimated that she would dissolve the Union. Now, he would ask, what would she gain by such an event? The South would lose the protection of the free States. How would they manage in that case?

Would Ohio be less peaceable than she was at present? Would the separation of the Union, on that account, abridge the freedom of discussion here? No, it would not. He insisted that it was nothing but the power of the free states that kept the slaves in the South in subjection. Did they not see that the northern states would not permit them to leave, or rise against their masters, they might ultimately rise up and cross the line, or openly revolt. They lived in hope that something good was doing for them at the North, which rendered them obedient now. During the last war with Great Britain, she proposed to land in the South five thousand troops from the West Indies, to bring the war to a speedy conclusion. What prevented her doing so? Nothing, but the protection of her islands. France would soon be in the same situation England was—so, if he might say so, was the South perfectly powerless, without the protection of the free States.

He contended that the continuance of slavery for a few years longer must certainly result in a dissolution of the Union. We would ask any man in that community, that if this course went not on, where would be their ground for refusing to emancipate the slaves? If the South refused, would not the slaves attempt to claim their liberty by force? But, the Southerner told us we knew nothing about the matter. Mr. B. next went into a calculation to show that if an insurrection of the slaves should take place, and the Southern States deemed it necessary to ask the aid of Congress to suppress it; a vast number of troops would have to be quartered in various parts of the State. He asked whether this was not the inevitable tendency of things. If his countrymen desired to preserve this Union, slavery must go down, and that immediately. Unless this were done, disease must overcome our constitution. This mode of saving it, then, was the only one which commended itself to every intelligent patriot. If the South should say 'I demand that the insurrection now going on shall be suppressed, put us on our plantations again; put us in possession of our slaves. Could the North refuse? No, she could not, and a levy en masse must take place in order to bring the slaves into subjection.

I do not (said Mr. B.) believe, as I stand before God and before man, that any other principle of action can be devised, which would effectually terminate slavery in this land. I say it advisedly, that if immediate emancipation in the South be not granted soon, a general insurrection must take place there, which may end in a dissolution of the Union.

The resolution was seconded and adopted. The Rev. Mr. Shaw rose and offered a resolution to the effect—That this city owe its thanks to Almighty God for the triumph of christian benevolence—for the emancipation of slaves in the British dependencies, and its happy result; and rejoiced at the union between philanthropists on both sides the Atlantic, for their Christian efforts in extinguishing the slave trade throughout the world; and most fervently happy were they at the arrival of the delegates from England and trusted they would be received as brethren possessed of the most uncompromising integrity.

The Reverend gentleman viewed with the highest anticipations of pleasure, the arrival of the gentleman, (Dr. Cox, of London), who was expected here to take part in the proceedings of the day. He would not, however, occupy his place, but would merely propose that a blank should be left in their proceedings on account of the absence of the gentleman in question. [Here a letter was read, dated March 6th, 1835, giving an account of the successful manner in which emancipation had worked in the British colonies of Antigua and Jamaica.]

The resolution was adopted. The Rev. Mr. Kirk did not believe that this cause could be carried to a successful termination by mobs—it was only by right that it could succeed. He had never thought of the black man as any other than a brother; he made no distinction between the color of the skin, if the individual possessed merit. He was but a recent convert to the policy, though not to the principle of liberating the slave. There were many, no doubt, in that house, who abhorred slavery as much as himself; but they could not see their way clear before them; they were afraid of the consequences. The Abolitionists wanted, in the first place, that all who saw the evils of slavery should join in this work. Second their feeling, unfortunately, was not deep enough. Third, their feeling was diverged from action, and they did not do any thing. The Society wished them to feel deeper, and act when they felt. Slavery was a Dagon—a horrid curse. He regretted to say, that there were ministers of the gospel who upheld slavery indirectly by their conduct. Every man who felt, but did not act in this cause, was guilty of a moral injury. For himself, he could not live in any place where slavery was tolerated, without expressing his disapprobation of it, whatever others might do. The slaveholder was worse than the slave; but the Society believed there was a moral sensibility in the South, and which might be brought to correct the evils existing there. They wanted to make the slaveholder look on the slave as his brother, and treat him like a man.

They expected to do it by bringing down the Holy Ghost on the south. But it was said they wanted to deprive the planter of his own property—that they were secretly designed to effect that object—They did admit, it was true, that they wished the slaveholder to alter his doctrines, and one of them was—that he had a right in property in man. That they denied, though speaking in the language of the constitution, the South had that right. But speaking and arguing as a man and a christian, the principle could not be maintained.

He (Mr. K.) believed that a volcano was burning under the stage—burning under this country, and he believed that slavery was kindling it. He felt that we were standing on the edge of a crater. After a few further observations he moved a resolution expressive of the congratulation of that meeting on the arrival of the English clergyman, (Mr. Thompson) in this country to assist them in working out a glorious reformation in the land.

The Rev. Geo. Thompson next addressed the meeting at great length in a very animated speech, the main points of which we have only room for.—He commenced by vindicating his right as a freeman of another free country to visit this. He felt an interest in the welfare of this country, and he would say 'let this right hand forget its cunning, let this tongue cleave to my mouth, if I am capable of speaking disparagingly of it, or of deserting the cause of the abject and unfortunate colored man. I stand here as the advocate of emancipation upon religious grounds exclusively. I stand here on principles which cannot be shaken by arguments however powerful. I plead for the restitution of souls from darkness; I plead that woman shall be rescued from the lash; I plead for the sanctification of marriage; I plead for the publication of the everlasting Gospel, and I defy any attempt to refute what I have said, by that volume.

Mr. T. next adverted to the subject of foreign missions, and endeavored to show the inconsistency of sending ministers abroad to instruct the heathen, when there are thousands of them in the midst of us. He thought it far more imperative upon the people of this country that they should do the latter. What was the Christianity of the Southern states? Why, it was a marriage-denouncing—a poor-robbering christianity—a bible-withholding christianity. He knew that incontrovertible evidence was at hand to prove it, and they were bound to weep over such a state of things. He would never advocate violence on the part of the slaves against their masters, and he would denounce any man that they would, if he knew one who did. All that he and his friends asked, was—permission to speak the truth—to engrave truth on men's minds here and elsewhere—to leave mind to act upon mind—brother upon brother—friend upon friend, until the slave states themselves shall become voluntary agents in accomplishing this great object so devoutly to be wished.

He felt hurt—his feelings were deeply wounded, at the thought that two gentlemen who had just come over from England, (one of them a member of the British Foreign Anti-Slavery Society in London, and who has advocated the extinction of slavery throughout the world) had not made their appearance at this meeting, as was expected they would do. He knew not what to think of such conduct—for a man to advocate on one side of the Atlantic the extinction of slavery, and yet when on the other to avoid discussing the subject. He (Mr. T.) was astounded. What! countrymen of his, too, and to behave in that way—to flinch from the responsibility of appearing here.

At this moment—Mr. Hober, Associate Delegate with Dr. Cox, being in one of the galleries, rose and said he had a word or two to say.

After some slight interruption from the audience, and the President of the Society having granted him leave to address the meeting, he said, Dr. Cox would be the last man, under any circumstances, to flinch from declaring what were his principles, and maintaining them, and would not be afraid to advocate in one place what he had done in another. It was our earnest desire (observed Mr. H.) in the sight of God, and acting in his fear, not in any way to compromise other objects in which we were concerned in this highly favored land. I have not been invited to take a part on this occasion, and therefore have not uttered a single word, but for the purpose of imploring that such remarks may not be thrown out as might tend to interfere with those spiritual and sacred obligations in which my friend is concerned. He is incapable of acting in the manner ascribed to him.

Mr. Thompson then resumed his remarks. He was not in the habit of saying anything disrespectful of any one—not of speaking in a spirit of falsehood. What would be expected of him (Dr. Cox) in England? Why, they would suppose, of course, that he would attend this meeting. But in England he (Mr. T.) would settle the matter. No excuse had been made for the absence of Dr. Cox, otherwise it would not have been necessary for him to have said what he had.

The meeting then took a recess, it being half past four o'clock; and notice was given that they would assemble at Clinton Hall, at 4 o'clock.

At half past four o'clock, the President took the chair, and the meeting proceeded to appoint officers of act in behalf of the Society for the ensuing year; which, having been accomplished,

The President stated that a committee had, the previous evening, been appointed to wait on Doctor Cox, and that he had returned the following answer: May 12, 1835.

Gentlemen,—If I decline the honor of appearing on your platform this day on occasion of your Anniversary meeting, I must be understood to assume a position of neutrality, not with regard to those great principles and objects which it is well known Britain in general and our denomination in particular have maintained and promoted, but with regard solely to the political bearings of the question, with which as a stranger, a foreigner, a visitor, I could not attempt to interfere.

I am, gentlemen, yours respectfully, F. A. COX.

Mr. John Rankin was appointed Treasurer for the ensuing year.

A great number of resolutions were passed; after which,

The meeting adjourned at a quarter before seven o'clock, to meet again this morning at half past eight o'clock.

A correspondent writes—It is said that the friends of Abolition of Slavery, Inter-marriages, &c. feel themselves so strong in point of numbers that they will all go about having a white candidate at the next Presidential election.—*Boston Courier*.

[From the N. Y. Journal of Commerce.]

HAVANA, April 21, 1835.

On the 17th inst. a Spanish brig with over 500 Slaves arrived here, a prize to the English schooner Skipjack. She was captured a few days since, near the Grand Cayman, south side of the Island, after a running fight of one or two hours; but the wind dying away, the schooner came up with her sweeps, boarded and carried her. The English schooner had two of her crew killed. These men go to make money, and not to fight, and knowing they are in a bad cause, they can seldom be depended on, when attacked. The brig belonged to ———— of Havana. He has had two others lately captured with cargoes.—She was insured here for \$30,000 the price is from 25 to 28 per cent.

I am told from a good source, that more than 1200 captured Slaves have been brought in here within 4 months, and over 600 within 40 days past, besides the present cargo. The are not apprenticed out to the planters, as has been supposed, but only in and around Havana. The place is now so full of them, that it is said the Governor will not allow any more to be hired out; and for some months past, they have been sent to the English Island of Trinidad; but the authorities there are not willing to receive them, unless the proportion is at least half women.

One of the captured cargoes brought here this season, has been taken by the Governor to labor on the public works;—which is not improbable, as he is a man who does not hesitate to do what he thinks necessary for the public good. But it is said he has now determined to put down this traffic, and that the Captain of this brig will inevitably be sent over to the Fort, with a ball chained to his leg. There have been instances when they are reported sick, and then dead and buried;—and they appear again under some other name. Captured Slaves have been apprenticed out—grown persons 5 years, young ones 7 years. At the end of the time they are set free, if it appears to the authorities that they are competent to take care of themselves, which is not always the case. It has been said that these apprentices are generally reported dead before the time expires, and that they seldom gain their freedom;—but there is a Society of Free Blacks in Havana who look after the apprentices, and it is most probable the laws are duly enforced. They are brought every six months to the Intendants, and their names carefully compared with the register.

From Jamaica.—By the ship Orbit, Capt. Neade, we have Jamaica papers of the 21st ult. By a letter to the principal officer of the Commercial Rooms at Kingston, it appears, that the slave brig before mentioned as having been captured by the British Sch. Skipjack and carried into Havana, lost during the engagement, one of her crew killed, besides 7 slaves killed and 11 wounded. She had left the African Coast with 790 slaves—but they suffered much from sickness, and had only 445 left when captured.

From Bermuda.—By the schr. Brilliant we have Bermuda papers to April, 28th, and a letter of the 29th.

The Colonial Legislature met on the 27th. The Acting Governor, in his speech at the opening of the session, said, 'It affords me much gratification to be able to state that the great measure of granting unqualified emancipation to the Slaves which engaged the attention of the Legislature during its last Session, has been followed by no interruption of the public tranquility. Since the abolition of Slavery, there has been no perceptible increase either of crime or vagrancy in this community, and confidently hope that the liberal course so unanimously adopted by the Legislature of Bermuda, will tend to the general prosperity of the Colony.'

PRAYER FOR SLAVES.

The Anti-Slavery Society of Massachusetts have appointed the 25th day of June next, as a day of Fasting and solemn Prayer for the Slaves. We hope the appointment will be recommended for general observance by the American Anti-Slavery Society. Our hope for speedy deliverance for those in bonds, is in God. The prayer of faith, fervent and united, arising from the hearts of thousands of God's people in this land, will not be offered in vain at the mercy seat of the Most High.—*Ohio Observer*.

At a meeting of the Executive Committee of the American Anti-Slavery Society, May 6, 1835, it was unanimously

Resolved, That this committee cordially unite with the Massachusetts Anti-Slavery Society in recommending to the friends of human rights, the observance of THURSDAY, the TWENTY-FIFTH OF JUNE NEXT, as a day of fasting and prayer, for the speedy and peaceful termination of slavery in the United States and throughout the world.—ABRAHAM L. COX, Rec. Sec.

New-York, May 7, 1835.

Prayer for Union.—Can hypocrisy be carried so far? At an anniversary prayer meeting in New-York, it was agreed not to pray for the negroes, because it would 'give an unpleasant turn to the thoughts.' The topic was suggested, but was 'judiciously omitted.' What? must we not only not ask the states to emancipate slaves, but are we not even to present their claims at the higher tribunal? Has it come to this? Must the African not even be prayed for? Does the idolatry of self go so far, as to set up its altars above the altars of humanity and benevolence, and invade the sanctuary of prayer? This comes of the spirit of time-serving aristocracy. It is all alike; all a mixture of pride and selfishness.—*Hampshire Republican*.

Progress of Discussion.—The following notice is copied from a Tennessee paper: The Manumission Society will meet in Bethlehem church on Elletts Creek on the 4th Saturday in May next, to discuss the following question: 'Is it expedient to continue the gradual emancipation efforts or adopt the immediate abolition plan?' The public are respectfully invited to attend.

Anti-Slavery Sewing Society.—The Ladies New-York Anti-Slavery Society offer for sale, at the office of the American Anti-Slavery Society, No 144 Nassau street, the following articles, viz: card baskets, reticules, pin cushions, needle books, toilet cushions, silk and cambric pocket handkerchiefs, aprons, caps, collars, &c.

They also request similar associations in other cities and villages to correspond with them, and to address letters to the Corresponding Secretary of the above mentioned Society, Emancipator office.

A Review of the Lady Superior's Reply.

—This is a pamphlet of fifty pages, written with spirit and ability; and so far as we can judge from a cursory glance at the topics discussed, and the manner in which Miss Reed and Mrs. Lady Superior are treated, we pronounce it more interesting and satisfactory than either of the productions of those ladies.

The writer says in his introductory remarks: 'When an affair is carried on, it is not those who mingle in the battle and partake the conflict, who can form the most correct idea on which side justice rests, or how the day is likely to result. It is only he that from a distance views the scene of war, that stands aloof from the hurry and bustle that may enshroud what blows are given in fair contest, and what thrusts are dishonorably made. Such an individual is in a situation to observe with impartiality the conduct of the combatants; and it is with a spirit unfriendly to neither side, but with a disposition to discover and embrace the truth, that we now approach the examination of this subject.'

The writer also declares that he has not the least acquaintance with the Lady Superior, the Nuns, Miss Reed, or the Committee of Publication.

We think the circulation of this book will have a good and powerful influence; and if any are in suspense by reading the contradictory statements of Miss Reed and Mrs. Moffatt, we advise them to consult this Review. It will do much to settle their doubts. The examination bears hard upon the Lady Superior, from the mere force of fact and argument, but that is no evidence against the writer's impartiality.

The Review is for sale in this town at J. M. Ives Book-store, price twenty cents.—*Salem Landmark*.

Fire.—A fire broke out at 11 o'clock last Wednesday, in the distillery of Mr. Abner H. Bowman, Distill-house square, which was entirely destroyed, with great loss of property. The fire was occasioned by the hot liquid overrunning the rectifying still, which took fire and communicated to the rum in the still. The distillery of Mr. French, adjoining, was considerably damaged. The wooden buildings in the immediate neighborhood were saved by the prompt action of the firemen. Mr. B. was insured at the Merchants' Office for \$6000.

When the alarm was given, eight men were at work in a deep well opposite Mr. Bowman's distillery, some one imprudently calling upon them to save themselves, they were suddenly alarmed, all caught the rope, and were hoisted up some distance, but being unable to hold on, three of them fell, and Mr. James Byrne, an Irishman, falling upon a rock, was instantly killed. The other two were much injured, and were taken to the hospital. Another man was also badly hurt by a barrel falling on his head.

A wretch named Kelley, a resident of Louisville, (Ky.) a short time since administered poison to a whole family of free negroes, in order to possess himself of their money. He has since been tried and convicted.

NEW-ENGLAND ANTI-SLAVERY CONVENTION.

In pursuance of a vote of the Managers of the Massachusetts Anti-Slavery Society, we hereby respectfully invite a general Convention of Abolitionists, to be organized on the evening of the 25th of May, in the city of Boston. The Anti-Slavery Societies in New-England are particularly requested to send Delegates, furnished with all information respecting the progress and prospects of the cause in their several towns and counties. Delegates and others who may come to attend the Convention, are requested to report their names at the Anti-Slavery Office, 46, Washington street.

It is probable there will be several public meetings during the week, at which a number of the most distinguished advocates of immediate abolition may be expected to speak. Of these meetings due notices will be given, and to them the public are respectfully invited.

In behalf of the Board,
SAMUEL J. MAY,
BENJAMIN C. BACON,
SAMUEL E. SEWALL,
SIMON G. SHIPLEY,
BARNES STOW,
Boston, May 2, 1835.

ORSON S. MURRAY, Cor. Sec. Vt. A. S. Soc. Orrell, Vt.

GEORGE E. ADAMS, Cor. Sec. Maine A. S. Soc. Brunswick, Me.

JOHN FARMER, Cor. Sec. N. H. A. S. Soc. Concord, N. H.

Delegates to the New-England Anti-Slavery Convention to be convened in this city on Monday evening the 25 inst. are requested to report themselves at the Mass. Anti-Slavery Office No. 46 Washington-st. on their arrival.

TO THE FREE COLORED POPULATION OF THE UNITED STATES.

FELLOW CITIZENS:—You are hereby notified that the Fifth Annual Convention of the Free People of Color for improving their condition in these United States, will be held in the City of Philadelphia, on MONDAY THE FIRST DAY OF JUNE, at 10 o'clock, A. M.

At which time and place it is hoped you will be fully and ably represented, from the different Cities, Towns, and Counties where it may be expedient to send delegates; and from the several societies auxiliary to the general Convention.

The period on which you are called to assemble, may be to us both interesting and important,—as the present period is the most momentous, in the history of civilized man; and may ultimately prove the most beneficial in its final results, for elevating the character and condition of the Colored race throughout the world. How necessary it is then, that your representatives should come laden with sincerity,—devoutly and dignifiedly prepared to adopt some definite course for future action, that we may, more effectually, and that great national phalanx of PIETY, PHILANTHROPY and PATRIOTISM, that are so gloriously pleading for our spiritual, moral, and political redemption.

The subject of 'moral reform' has hitherto occupied a conspicuous place in our proceedings; and we trust, that at our next assemblage, we shall be able to give it a more decided and efficient support. The Editors of papers, that are favorable to the 'improvement of the Colored race' in these United States are requested to copy this notice.

Witness, in behalf of the Convention, Board of Managers,
Philadelphia, WILLIAM WHIPPER,
April 22nd, 1835. Cor. Sec'y.

P. S. It is important that the names of the delegates elected should be remitted post paid to the President of the Board, John F. Burr, 113 South Fifth-street, Philadelphia, as soon as possible, together with all other communications intended for the furtherance of the object of the convention.

W. W.

BOARDERS WANTED.
A FEW BOARDERS can be accommodated on reasonable terms, in Charlestown, in a good house, well situated, with every convenience for comfort and health. For further information inquire of WM. KEERE, No. 120 Court-st. Boston, May 16. 4t.

to give any countenance or aid to the transportation of such persons, as may be considered free from the express condition of transportation to Liberia? and we are united in the conclusion that no slaveholder or State government possesses any authority to improve such a condition; and as necessary to an unrighteous act, is equal to the countenance to its execution. Wishing to see this question discussed in the Liberator. I offer these remarks as introductory thereto, and most sincerely, as ever, your friend,
ARNOLD BUFFUM.

CANAN, May 4, 1835.

My Dear Sir,—I have delayed writing to you till now for want of matter of an interesting character to communicate; but at last something has presented itself touching the cause which has so long received your unwearied support, and which I readily accept as a pretext for intruding myself upon your notice as an unworthy correspondent.

On Sunday last a notice was read in the Congressional meeting-house, that the Rev. Mr. Storrs of Concord, N. H. would deliver an anti-slavery address here on the following Wednesday. We accordingly anticipated a large audience and an interesting meeting.

But on Tuesday we had a tremendous storm, accompanied with a very high wind, which tore the blinds from the windows of the meeting house, and prostrated several trees, fences, and a barn, in which were a yoke of oxen which were killed. Indeed, coming at such a time, it seems as though the prince of the air had united with the slaves and their faithful allies, the abolitionists, in their cruel persecution of the slaveholders. But towards night the wind subsided, and on Wednesday we had a cloudless sky, but the amalgamation of mud and snow was enough to deter any one but an abolitionist from venturing within its precincts. Mr. Storrs accordingly delivered a very interesting address, and related many chilling facts illustrative of the horrors of slavery. After which out of ninety persons which composed the audience, seventy subscribed to abolition doctrines, and a society was accordingly organized. In the evening Mr. Scates lectured on the same subject in the academy, and was listened to with an attention which evinced the force of his arguments, and the interest the people take in the subject.

This has Canan become doubly dear to the friends of freedom; and in the history of this moral revolution, her townsmen will occupy a conspicuous station among those who have been foremost in pleading for the slave.

With great respect, I remain, dear sir, your obliged and humble servant,
THOMAS PAUL.

Extract of a letter from New-Hampshire.

It is a fact, that all people need to become slaves of the Liberator is, the chance to read it. The straight-forward course which the Liberator has taken is well calculated to gain the friends to himself, and to those who are opponents. I have had such a feast in reading it myself, that I could not lay them by my drawer, nor hang them up for the flies and spiders to sport with, but have sent them east, west, north and south—some one hundred and some eight hundred miles; and, so were I able, every family in these United States should have a copy.

BOSTON, May 7th, 1835.

To the Editor of the Liberator.

Sir—The Boston Samaritan Asylum for indigent colored children, was organized in April, 1834—Since that time, we have had nine children under our care, for more or less length of time, at board in one dollar per week. We at present number eight, and have deemed it expedient to rent a house, engage a governess, and commence house-keeping.

We hope and feel that christian benevolence will be as 'lengthening our cords, and strengthening our stakes.' Feeling it a duty to our long neglected colored race, we shall present their claims to the public. Our rent will be eleven dollars per month—two dollars per week to the governess; the other found for the family, and other incidental expenses which may occur. This being our present mode of Board of Officers would be obliged to you, if you will insert in your paper the following advertisement.

BOSTON SAMARITAN ASYLUM FOR INDIGENT COLORED CHILDREN.

The Managers of this Institution earnestly solicit the aid of the public, donations of any description of food and clothing, in furnishing their house, and also the temporal wants of the orphans. The want favor gratefully received at the Asylum, No 21, Poplar-street.

A. PICO, Sec'y.

Anti-Slavery.—A meeting was held a few days ago in Taunton to discuss the principles of Anti-Slavery, and it was decided that it was inexpedient to form an anti-slavery society in that place. In a short time another meeting will decide that it is expedient to form a society at Taunton. There is no dropping these anti-slavery people, for they are as fierce as race horses and as constant as fate.—*Pactucket Chronicle*.

[From the Taunton Gazette.]

A meeting was held in the Vestry of the Baptist Church in this village on the evening of Tuesday, May 5, 1835, for the purpose of completing the organization of an Anti-Slavery society. The officers chosen were as follows:

William Reed, President; Calvin Woodard, Jr. Vice President; Henry Washburn, Jr. Sec. Secretary; Hodges Reed, Cor. Secretary; Edward Wilcox, Treasurer; Joseph Wilber, Daniel Brewer, Jonathan Hodges, Albert Field, Solomon Woodward, Jr. Counsellors.

The meeting was addressed by the Rev. Messrs. Trask and Coggeshall, after which the society was adjourned to Monday evening, May 25.

New-Hampshire Anti-Slavery Society.

The first annual meeting of the New-Hampshire Anti-Slavery Society will be held on Thursday the 4th day of June next. Auxiliary societies are requested to send delegates.

LITERARY.

[From the London Metropolitan.]
THE UNEQUAL MARRIAGE.

By Mrs. Abby.

"Joy—joy to the young and happy pair,
The youth is learned, the maiden fair,
They are rich in friends, and in gold and lands,
And love has united their willing hands.
Thus the smiling world in its sentence passed;
But the honey moon has ceased to last,
And already contending views divide
The wearied bridegroom and sullen bride.

From whence can such earthly joys proceed?
Alas! the riddle too well I read;
They share no feelings or thoughts in kind,
He is not linked in the chains of mind.
He has a name and a glory won,
Genius exalts in her gifted son,
And she is sullen, and weak, and vain,
A cold, light daughter of Fashion's train.

He loves to gather from Learning's store
The treasures of scientific lore;
Or trace the deeds of a former age
In the classic or historic page;
And oft when the poet's strain beguiles,
He ventures to seek the muse's smiles,
And the lyre of love can boast a tone
So sweet and so perfect as his own.

She to light trifles devotes her hours,
Weaves in gay garlands her greenhouse flowers,
Turns over the leaves of a vain romance,
Then bends on the mirror a lengthened glance;
Perceives some art of dress
To heighten her native loveliness,
At the welcome time when observed of all,
She shines in the bright and crowded hall.

His speech and his actions bear impress
Of the calm, deep power of holiness;
In the earliest spring-side of his days,
He sought not Pleasure's delusive ways;
And thought to seek the muse's smiles,
His spirit is like the sunflower true;
To earthly objects it is not given,
But it rests its steadfast gaze on heaven.

No thoughts sublime in her mind have birth,
Her hopes, her wishes are all of earth;
She hears him dwell upon holy themes,
As though his speech were of fabled dreams.
O! the gifted feel a pang intense,
When they lavish their burning eloquence,
To meet with the careless, cold reply,
Of hardened, and heartless levity.

What marvel, then, that his steps he bends
To the quiet heart of congenial friends;
Or seeks discourse with the wise and good
In his study's peaceful solitude;
She feels no joy at his coming tread,
But turns in discontent and dread
From the powers his varied speech displays,
To hang on a coxcomb's lisp and praise.

Ye sons of mind, will my words avail—
Will ye study the moral of my tale?
Ye are raised above our common race—
Descend not then from your stately place,
To choose a bride from a travelling sphere,
Who will shrink from your taint in servile fear;
Ye must shadow your glories from her sight,
Lest, like Psyche, she die in a blaze of light.

Your wedded bliss can be found alone
In her whose genius can prize your own,
Your taste improve, and your thoughts inspire,
With kindled spirit and answering fire;
The world may extol your honored name,
And bind your brows with the wreath of fame;
But its praise is light as the ocean foam,
Compared to the kindly words of home.

Knowledge may surely some skill impart,
To teach you to read the human heart;
O! then combine, in your choice for life,
The enlightened friend and devoted wife;
One who with glad, exulting glow,
Will share your triumph and fame below,
But with holier fervor and deeper love,
Assist your steps to a world above.

BEAUTY IN THE GRAVE.

By W. R. Tappan.

On seeing an ancient Picture of a beautiful Lady.
How loudly rang her ready praise
In her ancestral hall,
How beautiful at the revel, once
How graceful at the ball.
It matters not—the fair one now,
The idol of the brave,
The pageant of a former hour,
Is beauty in the grave.

How much admired for sparkling wit,
And prized for virtue true,
How by the multitude esteemed,
Beloved by the few;
It matters not—like the same
To him, as in the slave,
The world would hold him banqueting
On beauty in the grave.

The well proportioned shape, the grace
Of woman's gently tread,
The speaking eye, the budding lip,
Of nature's dewy red—
Ten thousand witcheries, that still
Our warmest homage crave,
What are they in death's arms, and what
Is beauty in the grave?

Go ye to whom are faultless forms
And lovely features given,
To manifest that still below
Is something left of Heaven—
Go! in humility forget
The charms ye cannot save;
Look hence a little hour and see
Your beauty in the grave.

And look upon the laughing earth,
Where spring in careless play
Puts forth her fairest blossoms, but
To deck them with decay;
And look upon the face of all
That's beautiful and brave,
On every blessing lent to man
Are traces of the grave.

Yet gaze on one from whom that trace
May never pass away,
Though he corruption never saw,
Nor in its realm could stay,
And see in the immortal scars
That may the sinner save,
The victory of Him who came
In beauty from the grave.

TEMPERANCE.

Time—Dismission.

When the potent spell is broken,
And its captives are set free,
When the final word is spoken,
And the scourge has passed away—
Temperance then its sway maintaining,
O'er the land and o'er the sea;
Nations the blest cause sustaining,
Join the glorious jubilee—
Earth will shout
Hallelujah, Amen, Hallelujah.
Earth will shout, &c.
The conquest is won.
Hallelujah forever and ever, Amen.

The meanest man who's free, should look with pity
Upon a slave, adorn'd in all his pride. Martyn.

MISCELLANEOUS.

THE MARRIED STATE.

Amanda proceeded on the married state, thus—Marriage is without doubt a state of the sincerest human happiness, as it is best fitted for the most exalted friendship; in all other circumstances interfering interests prevent the possibility of so firm a union as here, when the interests of both parties must be the same. One would wonder then, that so few in it can boast of true felicity; but this is owing very much to the fallacious forms of courtship, and the strange alteration which follows so soon as the lover commences husband and the mistress becomes wife. Immediately the subject becomes the sovereign, and uneasiness must always result from such a sudden change of government. The mask both sides wear is usually thrown off too soon; then care to please abates, love grows cold, sickness, languishes and dies perhaps at last, and then adieu to happiness. But every couple should remember that from the day their hands are joined, their wretchedness or their felicity is entirely dependent upon each other, and Love, which before perhaps was only passion, becomes the highest act of reason from that time.

There cannot be a more fatal error than the common one of believing that all pains of pleasing are now needless: on the contrary, to be obliged by, and to oblige each other, ought to be their mutual and constant inclination. Their behavior should always be conformable to good nature and good manners. They mutually must bear guard against the beginnings of discontent on the other side; but if any difference should arise, let their generous contention be not who's most to blame, nor who's right or who's wrong, but who shall soonest put an end to it. And I recommend particularly to my own sex, that smiles and compliance are the most convincing arguments to win the heart, and that in their condition, to yield is the only way to conquer. As the husband's province it to manage the grand affairs of life, so it is the wife's wisely to regulate the family; it is her duty, her interest, and ought to be her study to prevent disorder there, to make his home always pleasing to him, to be ever ready to receive him there with open arms and cheerful looks, and diligently to avoid every thing which may wear the face of unkindness or neglect. But more than all, the business of her life should be to keep her husband's love for a wife can have no other power than what he gives her, and if once that is lost, her case is bad indeed. In order therefore to preserve it she ought to make herself as amiable in his eyes as possible; the pains she took before marriage to charm him should be redoubled now; her dress, her looks, her words, her very action should be suited to his taste; he should never see her but in good humor nor hear from her any thing but the most endearing expressions of regard. She from the first should resolve upon no occasion ever to quarrel with him, or importunately oppose his temper. Her expenses should be regulated, not by his fortune only, but by his way of thinking also should be considered: for his esteem is to her of more importance than that of all the world besides—her whole happiness depends upon it.

HOW TO CHOOSE A GOOD HUSBAND.

When you see a young man of modest, respectful, retiring manners, not given to pride, or vanity, or to flattery, he will make a good husband, for he will be the same to his wife after marriage that he was before it. When you see a man of frugal, industrious habits, no 'fortune hunter,' but who would take a wife for the value of herself, and not for the sake of her wealth, that man will make a good husband; for his affection will not decrease, neither will he bring himself or his partner to poverty and want. When you see a young man who is using his best endeavors to raise himself from obscurity to credit, character and influence, by his own merits, marry him, he is worth having and will make a good husband. When you see a young man whose manners are of the most boisterous and disgusting kind, with brass enough to carry him any where, and vanity enough to make him think every one inferior to himself, don't marry him, girls, he will not make a good husband. When you see a young man depending solely for his reputation and standing in society, upon the wealth of his father and other relations, don't marry him, for goodness' sake, he will not make a good husband. When you see a young man one half of his time adorning his person, or riding through the streets in gigs, who leaves his debts unpaid, never marry him, for he will in every respect make a bad husband. When you see a young man who is never engaged in any affairs or quarrels by day, or follies, by night; and whose general conduct is not of so mean a character as to make him wish to conceal his name, who does not keep low company, gamble, or break the Sabbath, or use profane language, but whose face is regularly seen at church, where he ought to be, he certainly will make a good husband. Never make money an object of marriage; if you do, depend upon it as a balance for the good, you will get a bad husband. When you see a young man who is attentive and kind to his sisters, or aged mother, who is not ashamed to be seen in the streets with the woman who gave him birth and nursed him, and who will attend to all her wants with filial love, affection, and tenderness, take him, girls, you can get him, no matter what his circumstances in life are; he is really worth having, and will certainly make a very good husband. Lastly, always examine into the character, conduct, and motives; and when you find these good in a young man, then you may be sure he will make a good husband.

CAPT. ROSS'S VOYAGE.

The following extracts exhibit the degree of cold to which Capt. Ross's party were exposed—and the value of TOTAL ABSTINENCE in supporting the frame under the most rigorous privations, and is triumphant evidence for the temperance cause:—

The lowest point at which the thermometer ever stood, during the period their stay here embraced, was sixty degrees and a half below zero, which is ninety-two and a half below the freezing point of Fahrenheit. This was in January, 1831. It was very seldom so low as that; it had been frequently as low as eighty degrees below the freezing point, but never except once, for a few days, so low as ninety. They often, however, had fifty-fifty; at this time there was no wind.

In all former attempts to live under such an extreme degree of cold, death was the result; as the melancholy cases of Sir Hugh Willoughby's crew, who all perished

and were found dead in their hut; and the party of sailors at Spitzbergen, who were likewise all found dead with cold, but too well attested.

Captain Ross attributes the preservation of his party from the fatal effects of cold, to the method they took of ventilating their hut and covering it with ice. They were also without spirits the latter fifteen months of the voyage, and he attributes to this fact a considerable portion of the healthy state in which the party were. They had also some cocoa during the greater part of the time, but latterly the allowance was extremely limited, and for the last six months they remained, it was wholly exhausted. They had some coffee made of burnt peas.

Portrait of a French Esquise.—I shall not speedily forget the first time I had the honor of seeing Monsieur Vaurien. A sharp hook nose, and a jaw of more than ordinary dimensions—a face long and lean, and a complexion so cadaverous that it seemed a reflection from the pale flag of death, bespoke the Frenchman. His shoulders rose on each wing of him to a level with his mouth, overlooking his person like promontories, from whence his arms 'swung clattering' like the handles of an old-fashioned pump. He was in full dress for a village ball, and was remarkable for singularity rather than the taste of his costume. His coat was of the genuine Pomona green, with a collar reaching to the crown of his head. His waistcoat was white, and studded with three rows of small yellow buttons. Canary small clothes (*horresco referens*) with flesh-colored stockings decorated the 'trifles' upon which he stood, and a pump, which emulated a vice, developed the corns and bunions on his foot to exquisite advantage.—His cravat, which at least he took an hour to adjust, was fastened in the centre with a yellow corset, and beneath it a waving banner of frill sported in the wanton zephyrs. A silver eye-glass, with a red ribbon, white kid gloves, and a cue long enough for a billiard-player—the portrait is complete.—A Tale of the Western Border.

Miseries of Moring.—The Police Office yesterday, from 10 to 6 o'clock, was one continued scene of confusion, occasioned by the quarrels of the community who were compelled to change their location. No less than seventy-four quarrels and fights occurred between women alone, that came under the cognizance of the Police Office, besides those that were settled on the spot. A pretty young girl came gasping into the office, and looked as though she had been tarred and feathered. Her clothes were nearly all torn off her back, and she another young girl, who had been bed-fellows the best part of a year, quarrelled about the possession of her bed, and one got the other down tore her clothes, poured a quart of molasses down her neck and bosom, cut open the bed-tick, and strewed the feathers all over her, until she looked 'unutterable things.' One woman held in her hand a piece of an unmentionable which had been broken over her head. Another had a piece of broken banister, which she had held on to, when some one was about to eject her, *ri et armis*, from her house, against her inclination. Bits of broken bedsteads and bureau, broken heads and bloody noses, out of number or credence, came under the cognizance of the civil authorities, until night put an end to the noise and contention.—N. Y. Transcript.

Military Excursion.—The New-York Commercial Advertiser in allusion to the contemplated excursion of a Boston company to the South, has this comment:

It strikes us that a more than ordinary share of brass is required by those who perform such expeditions. We never hear of them without fancying a set of honest fellows enough in their proper place, deserting their shopboards, their counters, their anvils, awls, and hammers—tricking themselves out in feathers and finery—and marching away, nobody knows where, or for what good purpose—spending their time and their hard earned money in nonsense—contracting habits of idleness, if not dissipation, and quartering themselves upon such residents of the cities they visit as are unlucky enough to hold a commission. If people want to go travelling about for amusement, and think they can afford it, in the name of all that is sensible let them go in their own proper dresses and characters, and live at their own charges, and not borrow the plumes of the peacock, in red coats and glazed caps and tinsel, with blankets slung on their backs, and toasting irons dangling at their heels.

Feather Beds.—The want of feathers is altogether artificial, arising from a disregard of the physical and moral well being of infants and children; and he who has the good fortune never to have been accustomed to a feather bed, will never in health need or desire one, nor in sickness, except in cases of great morbid irritation, or excessive sensibility, or some disease in which the pressure of a hard or elastic substance might occasion pain. But when a rational regard to the preservation of health shall prevail the community, feathers will no more be used without necessity, or medical advice, than ardent spirits will be swallowed without the same necessity or advice. The physician has frequent occasion to see persons who are heated, sweated, enfeebled by sleeping on feathers, as if from a fit of sickness, enervated, dispirited, relaxed and miserable.—Medical Intelligencer.

Solemn Scene.—A gentleman has told us that, when the steamer McDonough, was recently in her perilous situation, all hands on board thinking every moment they might be launched into the briny ocean, and find a watery grave—not a word was uttered. There was a stillness, like the silence of death itself. Nothing was heard but the indispensable movements of the navigators, and the fury of the distracted elements. Fear was depicted in every countenance, and many a one wrote letters and put them into his trunk, under the painful anticipation that they might be the last he should ever write, and that they might by the lucky tossing of the ocean, reach some distant beach and tell of the fate of the writer, to sorrowing friends and relatives.—Courier.

The Water Drinkers.—Mr. Buckingham, the celebrated oriental traveller—now a member of the British Parliament—states that the strongest race of men he has ever seen were the natives of the Himalah Mountains, and came to Calcutta as wrestlers; one of whom was a match for three Britons. Yet these men, he says, had never drunk any thing stronger than milk.

An Industrious Wife.—A married lady, of about twenty-one years of age, in a town in this county, besides taking the whole care of her family, braided in as many successive days, (Sundays and one week of ill health, excepted.) One Hundred Palm-leaf Hats, which she brought to this town a few weeks since, and sold in a lot for forty dollars. The stock cost her six cents apiece, so that the net gain of her labor has been thirty-four dollars. Praise upon a married lady, is however, rather posthumous—for her fate is fixed;—but if our single damsels will exert a like industry, the story of their deeds might not be told in vain.—Portsmouth Journal.

Melancholy Accident.—Mr. John Egan accidentally shot himself last evening. We understand that there had been several attempts lately to rob a clothing store of which he was proprietor, and he had prepared himself with a horseman's pistol, and was in the habit of drawing the charge occasionally and reloading it. It supposed he was thus engaged, and had taken the end of the ramrod in his mouth, when the pistol went off, carrying away his chin and the upper part of his head, leaving only a small part of the skull on the back part of the head. He was alone in his shop when the accident occurred. This should be a caution to those who are in the habit of carelessly using fire arms.—Washington Telegraph.

Pulmonary Complaints.—It has been computed by medical men, that only in 4 of the inhabitants of England and Wales die of consumption—and that one in three have tubercles on their lungs at the time of their death!

What a dreadful disease! And it is probably as fatal in this country as in Great Britain. That man who will discover a specific for this sweeping disease, which seems to delight to fasten on the young, the beautiful, and the virtuous portion of the human race, will deserve to have an adamantine statue to his memory.—Boston Mer. Jour.

French Critique on Milton.—Milton, says a French writer, is a tedious barbarian, who writes a commentary, in ten books of rambling verse, on the first chapter of Genesis. He is a slovenly imitator of the Greek; he disfigures creation, and instead of producing the world by the fiat of God, like Moses, sets the Messiah to bungle at tracing out with a pair of compasses of celestial manufacture. He spoils Tasso's hell and devils, and makes Satan a cassid in divinity. Upon the whole, the 'Paradise Lost' is obscure, whimsical and disagreeable!

A General Post Office.—At Essex Bay, in one of the Gallapagos Islands, there is a cave well secured against the weather, in which whalers deposit their letters, sometimes for the information of other whalers, and sometimes to be carried home by any returning hunter of the deep that chances to pass by. Ships have been known to go hundreds of miles out of their course, to visit this receptacle of intelligence. The fact strikingly illustrates the existence of a common bond among the civilized nations.—Pennsylvanian.

Dr. Franklin's Opinion.—As to spirits and liquors that have passed through the tortures of fire, they are only of modern invention and Ottoman extraction; are of such use as the blowing up of a house in a universal conflagration to save some palace. Neither were they designed by nature or its author for an animal body as nourishment or common drink, and scarce deserve a place in the apothecary shop; spirits have made more havoc among mankind by far than even gunpowder.

The Legislature of Louisiana have passed a law to levy the following taxes, for the support of charitable Institutions and Schools in New-Orleans. A tax of \$1 on all passengers arriving in steamboats and other vessels, \$100 annually on Tavern-keepers, Grocers, Coffee Houses, Billiard Tables and Brokers—\$25 on Retailers, about \$300 on Negro Dealers. There are 773 taverns, and 132 billiard tables in the city!

Longevity.—Five blacksmiths, live within three miles of each other, near Corwen, Merionethshire, whose ages amount to 415. Three are brothers, and four have the same surnames: one has lived 84 years in the same house, and was never away from it a week in his life. A pony, said to be of the extraordinary age of 45 years, is the venerable friend of one of these Cambrian patriarchs.

A Chinese Custom.—The Chinese inscribe sentences from their popular authors on nearly every article which is in common use. Several passages are usually written on the porcelain cups, or cut on the metallic vessels which are used in tea-drinking. These inscriptions are commonly moral sentiments, and whilst each one is 'drawing' or sipping his tea, the conversation is very likely to fall upon the scrap of prose or poetry which meets the eye.

Pill Machine.—One man with a simple machine, now in use in an establishment in Boston, where pills are made 'as good as the Hygeian,' makes a gross of them perfectly round and smooth quicker than the most infatuated hypochondriac could swallow a dozen of the true octagons from the British College of Health.—Medical Intel.

Hannah More.—I know not, says Mrs. H. More, 'whether my writings have promoted the spiritual welfare of my readers, but they have enabled me to do good by private charity and public beneficence. I am almost ashamed to say that they have brought me thirty thousand pounds.'

I wonder how any one can eat his breakfast before reading the newspaper, said an old borrower of this article. I wonder how any one can eat breakfast after reading a borrowed newspaper said his conscientious wife.

Singular and interesting fact.—On opening recently an Etruscan vase, taken from the ruins of Herculanum, the learned Abbe Facciolo found an orange pickled in vinegar, in perfect preservation; from which it appears that the ancient Romans made use of oranges as we do of gherkins.

On Thursday last, a respectable lady who resides in Broome street, sent for a bottle of Godfrey's Cordial to a druggist's store in the neighborhood, instead of which, by mistake, a bottle of laudanum was put up for her, some of which she gave her child, which occasioned its death in a few hours.—N. Y. Jour. of Commerce.

Among 100 individuals of each class in Germany, Dr. Caspar finds that those attaining the age of 70 have been as follows: Theologians 43, agriculturists 40, politicians 35, merchants 35, military men 32, lawyers 29, artists 28, professors 27, practising physicians 21.

To Preserve Eggs.—The most simple and easy mode of preserving eggs is to rub the outside of the shell as soon as gathered from the nest, with a little butter, or any other grease that is not fetid. By filling up the pores of the shell, the evaporation of the liquid part of the egg is prevented; and either by that means, or by excluding the external air, which Fourcroy supposes destroys the milkiness which most people are fond of in new laid eggs, that milkiness will be preserved for months, as perfect as when the egg was taken from the nest.

Many papers at the east, and in the western parts of this State, speak of the great scarcity of hay. In some places cattle have died, and in many have been preserved by the use of grain with coarse food. The Bangor Whig speaks of a good lady of a village in that vicinity, who apologized for the state of her beds by saying that 'hay had been so scarce, that they had been obliged to take it all out of the beds to give it to the critters.'

At the late sale by auction in London of the library of Mr. Heber, a volume, printed in 1545, and entitled Castiglione Il Cortegione, was sold for £41. The reason of the great competition to procure it was, that on one of its leaves was pasted a sonnet by Tasso, in his own hand-writing, and on another, the printed challenge, which was placed on the church doors of Venice, by the Admirable Crichton, in 1580.

Anecdote.—A person conversing with his friend respecting the exercise of his mind before and after conversion, observed that there was a great difference as to the objects of prayer: When I was (said he) only a Christian in name, I used to pray to my family, if any strangers were present, I prayed to them: When I was alone, I prayed to myself. But since I have been renewed by Divine Grace, in all my prayers I pray to God.

MORAL.

TEMPERANCE.

The New-Bedford Colored Association, for the promotion of Temperance, was formed October 24, 1834, consisting of 25 members.

Officers of the Association—Augustus W. Monroe, President; William Grant, Vice President; C. K. Cook, Treasurer; Thomas J. Ray, Secretary.

The first article of the Constitution is in the following language: 'We, the members of this Society, shall, and do hereby bind ourselves to abstain from the use of Ardent Spirit of every kind, and promise individually, by our example and influence, to discourage the use of it, and to promote temperance in all things.'

An example worthy of imitation by all colored people.

Number of Living Beings.—The immense multitude of animated beings which people the earth, and the ample provision which is made for their necessities, furnish irresistible evidence of the Divine goodness. It has been ascertained that more than sixty thousand species of animals inhabit the air, the earth and the waters, besides many thousand which have not come within the observation of the naturalist. On the surface of the earth, there is not a patch of ground nor portion of water, a single shrub, tree, or herb, and scarcely a leaf in the forest, but what teems with animated beings.

How many hundreds of millions have their dwellings in caves, in the clefts of rocks, in the bark of trees, in the ditches, in marshes, in the forests, the mountains, and the valleys! What innumerable shoals of fishes inhabit the ocean, and sport in the seas and rivers! What millions of millions of birds and flying insects, in endless variety, wing their flight through the atmosphere above and around us! Were we to suppose that each species, on an average, contains four hundred millions of individuals, there would be 24,000,000,000 or 24 billions of living creatures, belonging to all the known species which inhabit the different regions of the world, besides the multitude of unknown species yet undiscovered, which is thirty thousand times the number of all the human beings that people the globe. Besides these, there are multitudes of animated beings which no man can number, invisible to the unassisted eye, and dispersed through every region of the earth, air, and seas. In a small stagnant pool, which in summer appears to be covered with a green scum, there are more microscopic animalcules than would out number all the inhabitants of the earth. How immense then must be the collective number of these creatures throughout every region of the earth and atmosphere! It surpasses all our conceptions. Now, it is a fact, that from the elephant to the mite—from the whale to the oyster—from the eagle to the gnat, or the microscopic animalcule—no animal can subsist without nourishment. Every species too requires a different kind of food. Some live on grass, some on shrubs, some on flowers, and some on trees. Some feed only on the roots of vegetables, some on the stalk, some on the leaves, some on the fruit, some on the seed, some on the whole plant, some prefer one species of grass, some another.

Yet such is the undoubted miniforce of the Creator, that all the myriads of sentient beings are amply provided for, and nourished by his bounty! 'The eyes of all these look unto him, and he openeth his hand, and satisfieth the desires of every living thing.' He has so arranged the world, that every place affords the proper food for all the living creatures with which it abounds. He has furnished them with every organ and apparatus of instruments for gathering, preparing, and digesting their food, and has endowed them with admirable sagacity in finding out and providing their nourishment, and in enabling them to distinguish between what is salutary and what is pernicious.—In the exercise of these faculties, and in all their movements, they appear to experience a happiness suitable to their nature.

TEMPER.

A bad temper, in a woman, poisons all her happiness, and 'turns her milk to gall,' blights her youth, brings on premature, fretful old age—palls all her enjoyments, banishes all her friends, and renders her home comfortless and barren. Far different is the ripe, rich harvest of a home, made bright and happy by the sweet temper and mild deportment of an amiable wife, who if affliction cross her husband abroad, finds comfort and consolation in his home, is happy in a companion whose temper is like the silver surface of a lake, calm, serene, and untroubled. If he is rich, his admiring friends rejoice in his prosperity and delight in his hospitality, because all around is light, airy, and sunshine; if he is poor, he breaks his crust in peace and thankfulness, for it is not steeped in the jewel of bitterness. An amiable temper is a water of inestimable value in the sun of earthly happiness, because with that alone, the whims of a cross husband may be

subdued; many vices may be overcome; the boisterous may be tamed; the unruly controlled; the fretful tranquilized—and the zephyr that swept o'er the honeycombs under the casement.

THE MASSACHUSETTS ANTI-SLAVERY SOCIETY have for sale Medals representing British Emancipation, August 1, 1834. 25 and 12 cts. Anti-Slavery Seals, representing the exploring Slave—both male and female. 33, and 18 cts.

Just received, Plaster Paris kneeling Slave in chains. 50 cts.

Address of the New-York Young Men's A. S. Society: Just received. 12 cts.

The Sin of Slavery and its Remedy—by Eliza Wright. 12 cts.

Four Sermons, Preached in the Chapel of the Western Reserve College, by Rev. Benjamin Green. 12 cts.

THE OASIS, by Mrs. Child, author of an Appeal in favor of that Class of Americans called Africans. It contains the English Protest against Colonization, with facsimiles of the signatures; three copperplate engravings, among which are Jackson, Wilberforce and Prudence Crandall; six excellent wood engravings, with numerous minor illustrations, nearly all of which were drawn expressly for the work. Among the writers are Mrs. Follen, Miss H. F. G. Whittier, D. L. Child, and Mrs. Child. Price one dollar fifty cents.

Report of the Agents of Counsel, the case of Prudence Crandall, Plaintiff, error, vs. State of Connecticut, before the Supreme Court of Errors, at their session in Brooklyn, July term, 1834. By a member of the Bar. 16 cts.

Man-Stealing and Slavery denounced by the Presbyterian and Methodist Churches, by Rev. George Bourne. 6 cts.

Bourne's Picture of Slavery in the United States. 50 cts.

Address to the People of the United States by a Committee of the New-England Anti-Slavery Convention, held in Boston on the 27th, 28th, and 29th of May. \$4.00 per hundred—50 cents per dozen.

Garrison's Thoughts on Colonization, by Lymy's Lecture on Colonial Slavery, 35 cts. Injustice and impolicy of the Slave Trade and of the Slavery of the Africans—A Sermon by Jonathan Edwards, D. D. 6 cts.

Complete sets of the Abolitionist unknown. 62 cts. Do. bound. 75 cts.

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Proceedings of New-England Anti-Slavery Convention, held in May last, in Boston. 18 cts.

C. P. Grosvenor's Address before the Anti-Slavery Society of Salem and vicinity. 20 cts.

Child's Speech, the Despotism of Freedom. 10 cts.

Mrs. Child's Appeal in favor of that class of Americans called Africans. 50 cts.

Second Annual Report of the N. E. A. S. Society. 12 cts.

First Annual Report of the American A. S. Society. 12 cts.

Sketch of Garrison's Trial for an alleged Libel on Francis Todd. 10 cts.

Those who buy for distribution, etc. sell again, will receive the usual price.

All orders promptly attended to by B. C. BACON, agent.

CHARLES & SYLVESTER, —CANTON HOUSE— No. 39, South 2d, 3 doors below Chestnut.

—PHILADELPHIA—

BEG to announce to their friends and the public of Philadelphia, that they have opened this Store, for the retail sale of Tea, Coffee, and Refined Sugar, comprising green powder, Hion, and Black Tea—Java, and West India Coffee, &c. C. & S. have been induced to adopt the London system of confining their business to the sale of the above articles, that families may secure pure and good Coffee in their original purity free from that peculiar flavor which they acquire, when sold in conjunction with green Groceries.

Charles & Sylvester solicit the patronage of the families of Philadelphia, to whom they respectfully submit the following list of their cash prices.

GREEN TEA.—Superior Gunpowder, \$1 per lb.—Extra Imperial, \$1—Imperial (very good) 75 cts.—Young Hion, (extra superior) \$1—Superior Young Hion, 75 cts.—Young Hion, very good quality, 50 cts.

BLACK TEA.—Superior Orange Pekoe, \$1—Pecoco, (very fine) 80 cts.—Superior Souchong & Pouchong of the finest quality, from 62 to 75 cts.—Fine rough favored do. 50 cts.

COFFEE.—Old St. Domingo, 12 1/2 cts. per lb.—Laguayra 14 1/2—Strong scented old Rio, 15—Fine Java, (very old) 16—Very Superior Old Mocha, 18 3/4 cts.

Double and Single refined Sugar—Chocolate—Prepared Cocoa—and Roasted Coffee,